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**<https://youtu.be/341YL2WVIOM>**

**this document is part of a series; Proof that Ayanamsa applies to the Nakshatras only.**

**All the following documents are in 1 link;**

**<https://icedrive.net/s/u9QtAhYGWyZzSFZ8AQRiivfCXw8Z>**

- 1\_Jyotish lesson\_Proof that Ayanamsa applies to the Nakshatras only.docx
- 1\_Jyotish lesson\_Proof that Ayanamsa applies to the Nakshatras only.mp4
- 1a\_Bṛhat Saṃhitā confirm Varāhamihira's time 505-587 CE with sky observation.docx
- 1b\_Bṛhat Saṃhitā\_Varahamihira knew that ayanamsa was for Nakshatras only.docx
- 1c\_Hindu astrology ignores Varahamihira that the equinox has moved.docx
- 1d\_comparing 2 modern ayanamsa values to Surya Siddhanta from Vedic times.docx
- 2\_Discrepancies between Tropical and Sidereal System folder;
- 2a\_Proof the Jyotish zodiac is tropical, ayanamsa apply to stars/ Nakshatras only.docx
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- 9a\_Earth non rotation accepted by Albiruni, Varaha Mihira, William Lilly.pdf

From; <https://vedabase.io/en/library/sb/5/21/> from Vyasadeva Srimad Bhagavatam (Bhagavat Maha Purana) **ŚB 5.21.4** , Sanskrit is available if you click the verse number

### CHAPTER TWENTY-ONE; The Movements of the Sun

**Text 4:** When the sun passes through Meṣa [Aries] and Tulā [Libra], the durations of day and night are equal (*on earth*). When it passes through the five signs headed by Vṛṣabha [Taurus], the duration of the days increases [until Cancer], and then it gradually decreases by half an hour each month, until day and night again become equal [in Libra].

**Text 5:** When the sun passes through the five signs beginning with Vṛścika [Scorpio], the duration of the days decreases [until Capricorn], and then gradually it increases month after month, until day and night become equal [in Aries].

**Text 6:** Until the sun travels to the south the days grow longer, and until it travels to the north the nights grow longer. (*for earthly people*)

**Text 7:** Śukadeva Gosvāmī continued; My dear King, as stated before, the learned say that the sun travels over all sides of Mānasottara Mountain in a circle whose length is 95,100,000 yojanas [760,800,000 miles]. **On Mānasottara Mountain, due east of Mount Sumeru, is a place known as Devadhānī, possessed by King Indra. Similarly, in the south is a place known as Saṁyamānī, possessed by Yamarāja, in the west is a place known as Nimlocanī, possessed by Varuṇa, and in the north is a place named Vibhāvārī, possessed by the moon-god.** Sunrise, midday, sunset and midnight occur in all those places according to specific times, thus engaging all living entities in their various occupational duties and also making them cease such duties.

*Commentary by Sridhara Svami The city "Aindri" is situated in the east of that mountain. The sunrise and sunset in those cities differ in the four directions surrounding Meru. For those living in the south, "Aindri" is in the east. For those living in the west of Meru, Yama becomes the point of sunrise and hence the east. For those living in the north, "Varuni" becomes east in the same manner. For those living in the east, "saumya" becomes the east and so on. [Note: this paragraph is repeated by Sri Bhagavatprasadacarya]*

***Divyapurusasadas Comment;** the 4 cardinal directions here are related to the universe and points to locations on the perimeter of the universe where the residences of the 4 main Demigods are located and the Sunrise, midday, sunset and midnight are valid here for the 4 cities of the Devatas. But also implies human duties, ritualistic activities or Karma kanda activities related to the solstices (sankrantis) and equinoxes.*

**Text 10:** When the sun travels from Devadhānī, the residence of Indra, to Saṁyamānī, the residence of Yamarāja, it travels 23,775,000 yojanas [190,200,000 miles] in fifteen ghaṭikās [six hours]. ***Divyapurusasadas comment;** there is 60 Ghatikas in 1 day, so sun travels 190,200,000 miles in 6 Hrs. multiplied by 4 = 760,800,000 miles corresponding to in text 7 above for the circumference*

*of the Sun path. **The Ghatikas or hours mentionned here relate to the time measure for the Devatas, not for earthly humans, because the Sun passes above the residences of the 4 main Demigods located in the 4 cardinal directions on the outskirts of the universe. 1 year of the Humans (360° of the Sun in the Zodiac) = 1 day for Demigods (1° of Sun in the zodiac.)***

Text 11: From the residence of Yamarāja (Samyamani) the sun travels to Nimlocanī, the residence of Varuṇa, from there to Vibhāvārī, the residence of the moon-god, and from there again to the residence of Indra. In a similar way, the moon, along with the other stars and planets, becomes visible in the celestial sphere and then sets and again becomes invisible.

***Divyapurusasadas** Comment; the Sun always go from Vernal equinox to summer solstice and so on, then the only possible order of the 4 residences of the demigods should be Indra (East), Yama (South), Varuna (West) and Candra (North). The confusion comes because people conceive the solar system as heliocentric not as geocentric as per the vedic texts because Sun travels in the universe in 1 year from East to South then West and North (**counterclockwise** viewed from Dhruvaloka, polestar) but on earth we see Sun going always go from Vernal equinox to summer solstice (North viewed from earth), **the Sun 1 Year counterclockwise orbit is opposite to the stars clockwise daily orbit**. That is why during 1 full rotation of stars or **sidereal day** takes "23 hours 56 minutes" whereas a solar day (Sun to return to the same position in the sky) is 24Hrs, So the Sun is backwards 4mn or 1° in the sky/zodiac when the sky/stars rotates 360°. So after sun is doing 360° of the Zodiac in 1 solar year  $360 \times 4mn = 1440 mn$ , the lagna or ascendant will take  $1440 mn = 24 hrs$  to cover 360° of the Zodiac (see drawings at beginning and end of this document as well as **SB 5.22 text 1 and below the drawings**).*

***That is why also you have difference between sidereal year and solar year.***

***Sidereal year geocentric definition;** time it takes for the Sun to return to the same position among the fixed stars as viewed from Earth; This is about **365 days, 6 hours, 9 minutes, and 10 seconds** (or roughly **365.256 days**)*

***Solar (tropical) year:** The time it takes for the Sun to return to the same position in the sky relative to the vernal equinox (the point marking the start of spring). This is **about 365 days, 5 hours, 48 minutes, and 46 seconds** (or roughly **365.242 days**)*

***Difference:***

*the sidereal year is about **20 minutes longer** than the solar (tropical year);  $365.256 \text{ days} - 365.242 \text{ days} \approx 0.014 \text{ days} \approx 20 \text{ minutes}$*

*The **four residences** are **cosmic locations**, while the **solstices/equinoxes** are **solar events**. However, their **roles** align;*

*East – Devadhānī (Indra) → Vernal Equinox (March) Indra, the king of Devatas, is associated with rebirth and renewal (like spring). with Indra's role as a rain-bringer.*

*South – Samyamani (Yama) → Summer Solstice (June, Uttarāyaṇa peak) Yama god of death, rules the south (direction of ancestors/Pitṛloka).*

*The summer solstice (longest day) represents the peak of solar power, but also the transition towards decline (like Yama's role as judge of life spans).*

*West – Nimlocanī (Varuna) → Autumnal Equinox (September) Varuṇa, lord of waters and cosmic order, governs the west (where the sun sets).*

*The autumn equinox (day and night equal again) symbolizes balance before decay, fitting Varuṇa's role as enforcer of Ṛta (cosmic law). North – Vibhāvārī (Candra) → Winter Solstice (December, Dakṣiṇāyana peak) The moon (Candra) rules the north, a direction linked with coolness, night, and Soma.*  
*The winter solstice (longest night) marks the sun's weakest point, countered by the moon's soothing influence*

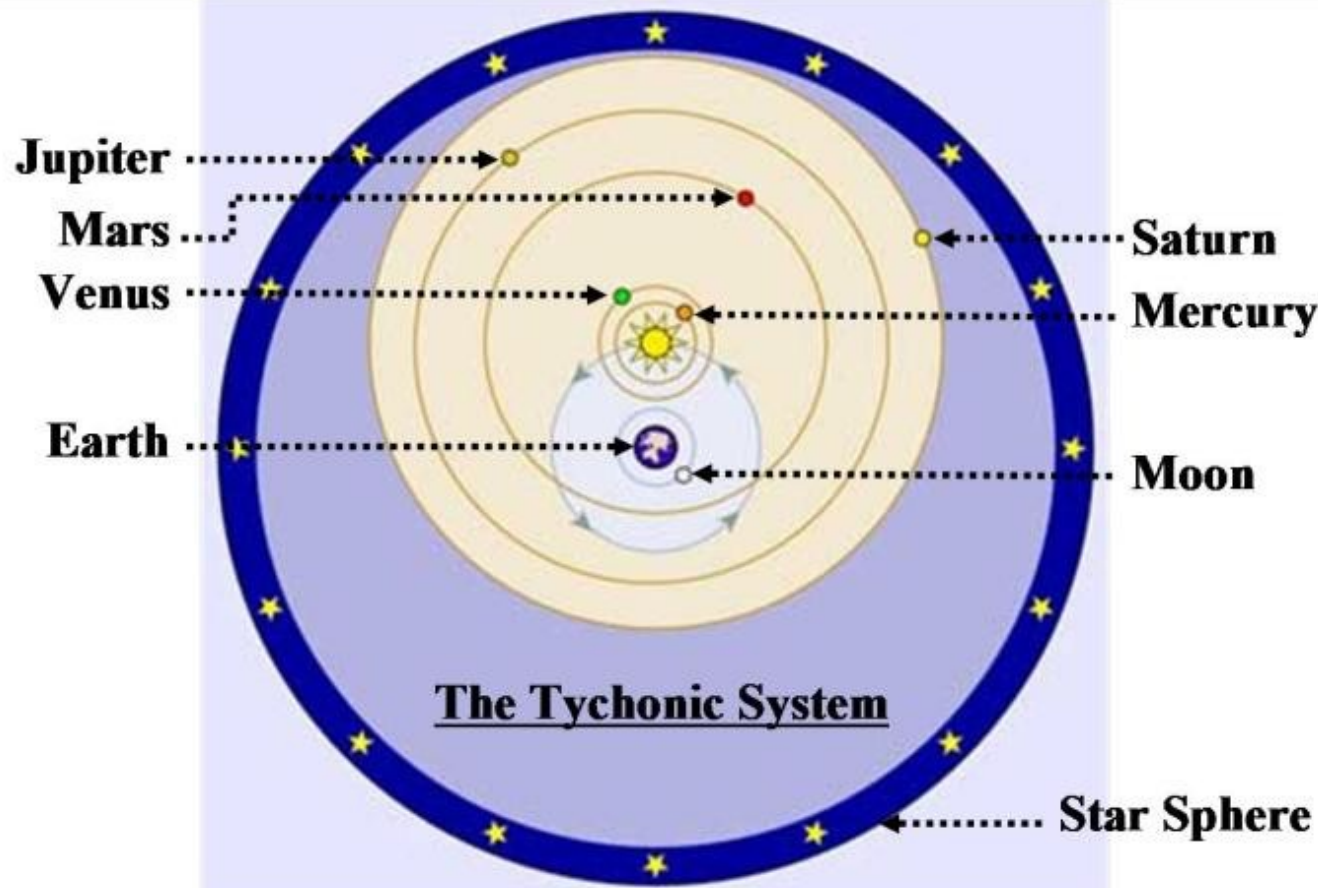
**Text 12:** Thus the chariot of the sun-god, which is trayīmaya, or worshiped by the words om bhūr bhuvah svaḥ, travels through the four residences mentioned above at a speed of 3,400,800 yojanas [27,206,400 miles] in a muhūrta.

***Divyapurusadas comment:** there is 30 Muhurtas of 48 mn. in 1 day, so sun travels 27,206,400 miles in 48 mn. multiplied by 30 = 816,192,000 miles roughly corresponding to 760,800,000 miles in text 7 above for the circumference of the Sun path, notice also that the Sun speed on it's orbit is not constant and this also corresponds to it's distance from earth; When the Sun is further away from Earth, it's linear speed is greater and when it is closer it's linear speed is slower. Astrologically speaking it does not change anything as 360° of the Sun in the Zodiac is 1 solar year, 1 solar month is 30° and 1 solar day is 1° in the zodiac.*

**Text 13:** The chariot of the sun-god has only one wheel, which is known as Saṁvatsara. The twelve months are calculated to be its twelve spokes, the six seasons are the sections of its rim, and the three cātur-māsya periods are its three-sectioned hub. One side of the axle carrying the wheel rests upon the summit of Mount Sumeru, and the other rests upon Mānasottara Mountain. Affixed to the outer end of the axle, the wheel continuously rotates (counterclockwise) on Mānasottara Mountain like the wheel of an oil-pressing machine.

**Text 14:** As in an oil-pressing machine, this first axle is attached to a second axle, which is one-fourth as long [3,937,500 yojanas, or 31,500,000 miles]. The upper end of this second axle is attached to Dhruvaloka by a rope of wind.

**Text 19:** My dear King, in his orbit through Bhū-maṇḍala, the sun-god traverses a distance of 95,100,000 yojanas [760,800,000 miles] at the speed of 2,000 yojanas and two krośas [16,004 miles] in a moment.



**The Tycho Brahe model is actually a rediscovery of the Vedic cosmology.** The 16th century Danish astronomer astrologer, and alchemist accurately predicted planetary motion, King Frederick II granted Tycho an estate on the island of Hven and the money to build Uraniborg, the first large observatory in Christian Europe.

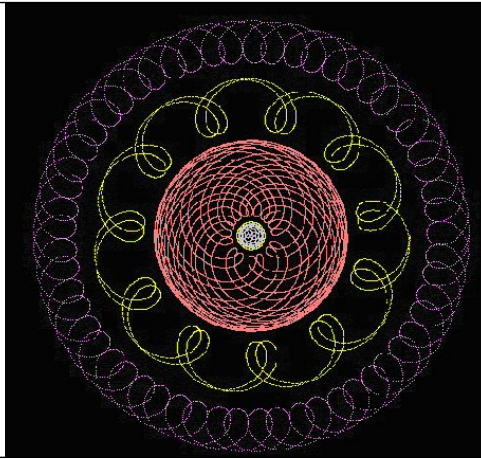
In his planetary model on the left, we see the sun rotating counterclockwise  $360^\circ$  per year and at the same time the whole cosmos, stars and solar system, rotating clockwise  $360^\circ$  per day, so in this model it is also easy to understand how planets apparently can become retrograde viewed from the non-rotating, non-orbiting earth.

Compare this Model to the planetary motions and to the bhumandala ( )

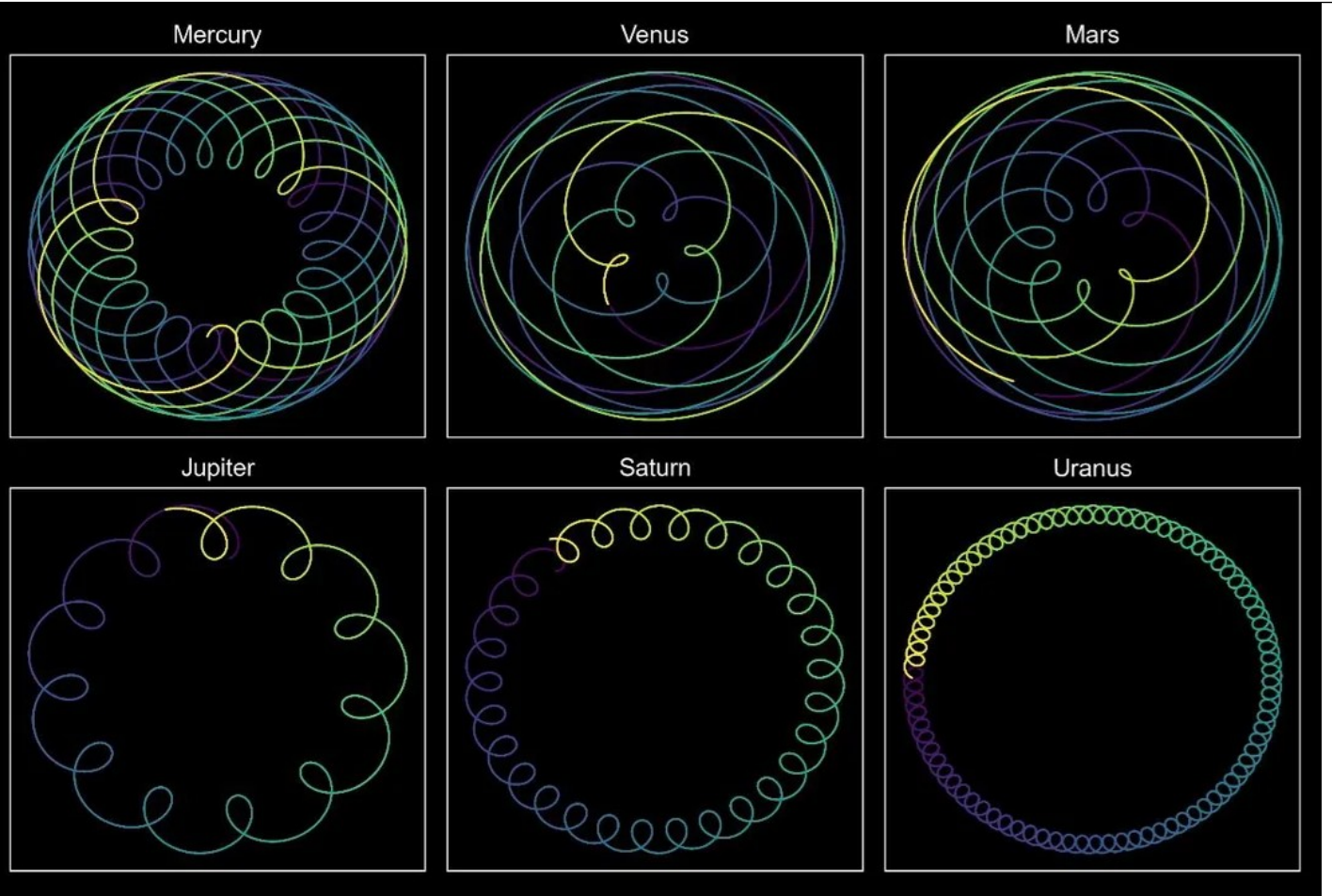
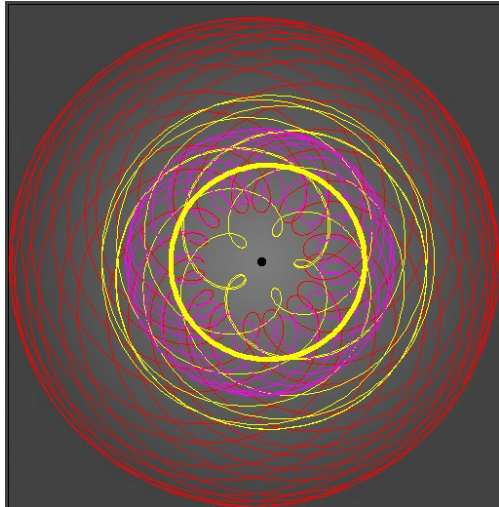
Combined geocentric paths of the planets Mercury thru Saturn

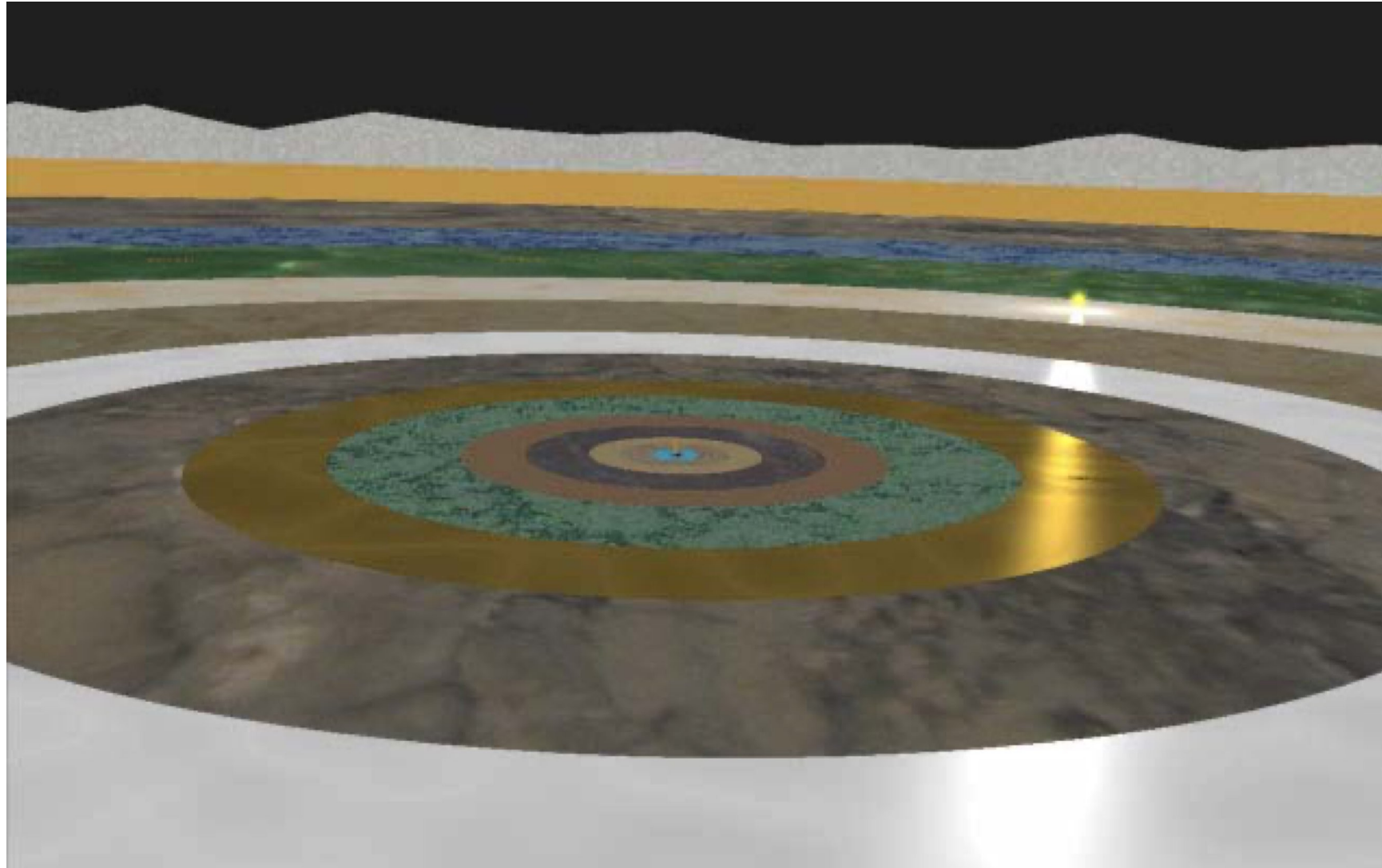
Motion of solar system planets relative to Earth (i.e. geocentric orbits)



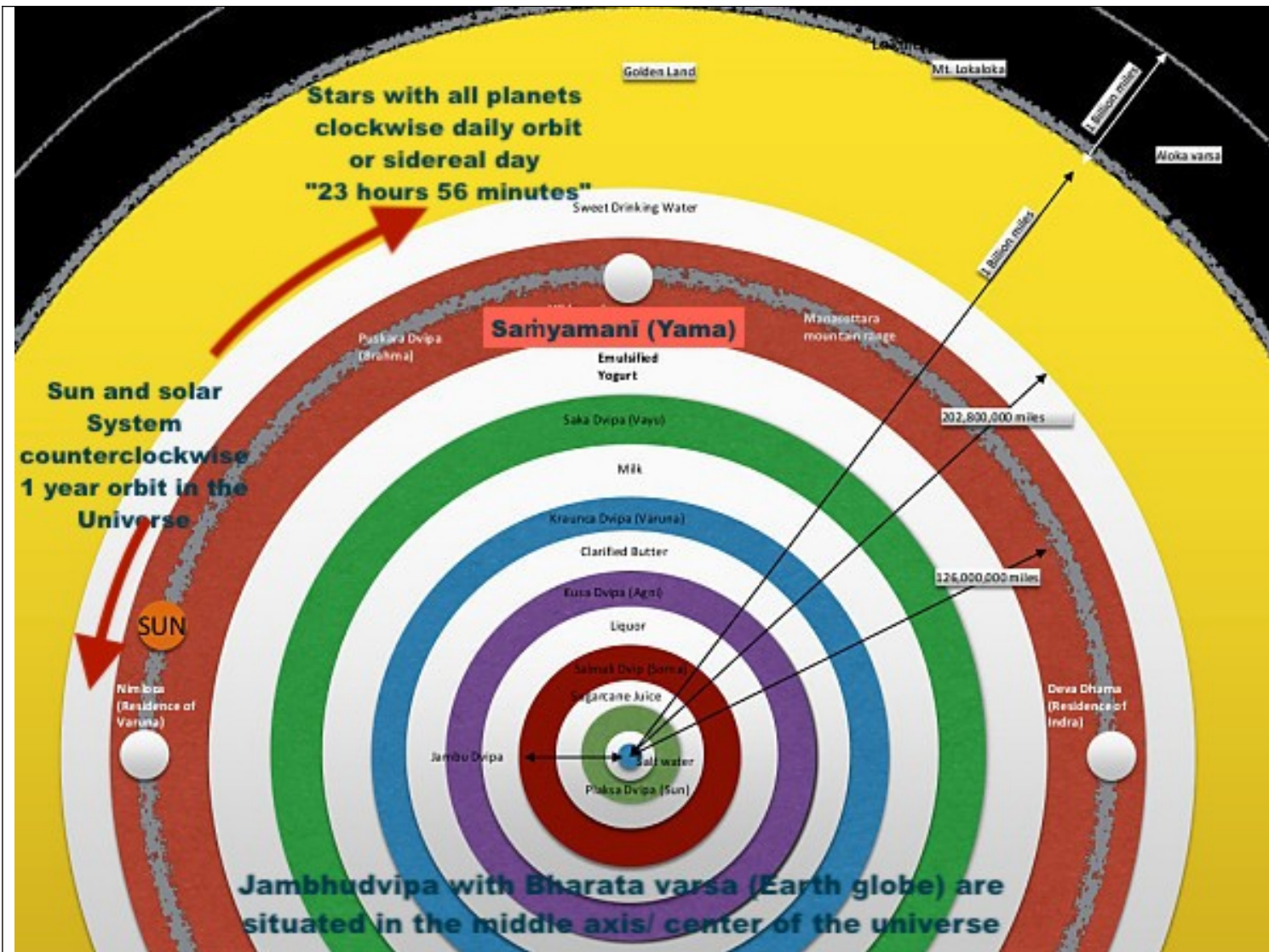


Combined geocentric paths of the planets Mercury(yellow) Venus (pink) and Mars (red) with the Sun circular path

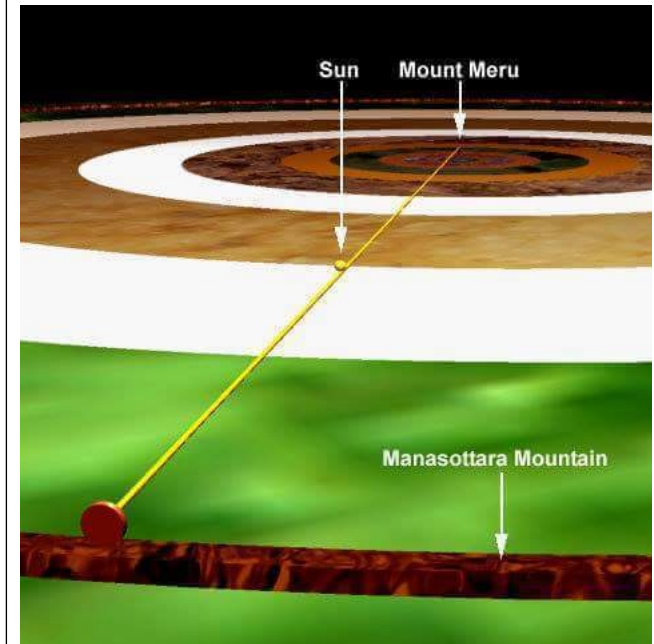








As we have seen above, the 7 main planets and their geocentric paths must have something to do with the 7 dvipas, Jambudvipa itself is divided into **seven regions (Varsa or Kshetras)**, where different types of human beings live







The diagram illustrates a geocentric model of the universe. At the bottom center is a small globe of the Earth with a red arrow pointing upwards, representing its axis. Concentric circles are drawn around the Earth, representing the orbits of celestial bodies. Above the Earth, a large blue circle represents the Pole Star. Numerous lines radiate from this star towards the top of the frame. Along these lines, various symbols (stars, dots, and asterisks) are placed, representing other celestial bodies. The text 'All visible bodies circle around Pole Star' is written in green, and '(from earth's point of view)' is written in black below it.

**All visible bodies circle around Pole Star**  
*(from earth's point of view)*

Dhruvaloka - [Polestar/Polaris]  
3,800,000 yojanas [30,400,000  
Miles] above the sun

## Dhruvaloka The Polestar

All the stars [Naksatra]  
tied to Dhruvaloka  
with ropes of air [pravaha]  
revolve around Bhu-mandala



**the solar system as well rotates around the polestar as Sun is tied to Druva, the  
whole sky rotates every day. ŚB 5.21.13-14**

from <https://vedabase.io/en/library/sb/5/22/> Vyasaadeva Srimad Bhagavatam (Bhagavat Maha Purana) **ŚB 5.22 , Sanskrit is available if you click the verse number;**

**Text 1:** King Parīkṣit inquired from Śukadeva Gosvāmī: My dear lord, you have already affirmed the truth that the supremely powerful sun-god travels around Dhruvaloka with both Dhruvaloka and Mount Sumeru on his right. Yet at the same time the sun-god faces the signs of the zodiac and keeps Sumeru and Dhruvaloka on his left. How can we reasonably accept that the sun-god proceeds with Sumeru and Dhruvaloka on both his left and right simultaneously?

*See picture and text 11 from above and commentaries below.*

*Extract from Jyotish 2007 Danavir Goswami Commentaries on 5th Canto Bhāgavatam cosmology by Ācāryas available at <https://icedrive.net/s/jhxCzt9Wg1P5Da7xNtyuGwj9vvBY> ;*

**Commentary by Vijayadhvaja Tirtha Acarya** ch7 text1p.462 onwards; The relevance of this chapter is as told in the previous chapter. The rasis also move in the anticlockwise direction. Then how do we correctly understand the movement of the sun in the anticlockwise direction.

**Commentary by Viraraghava Acarya;** "You (*Sukadeva Goswami*) have said that the sun goes around Mem along with the other nakshatras (stars) in the clockwise direction and you have also said that the sun moves against the direction of stars in the anticlockwise direction. Since the two movements are opposite to each other, how do we understand this?"

**Commentary by Sukadeva Acarya;** The position of the moon and other planets is stated in this chapter. The king asks about the two different motions of the sun referred to in the previous chapter, namely clockwise and anticlockwise.

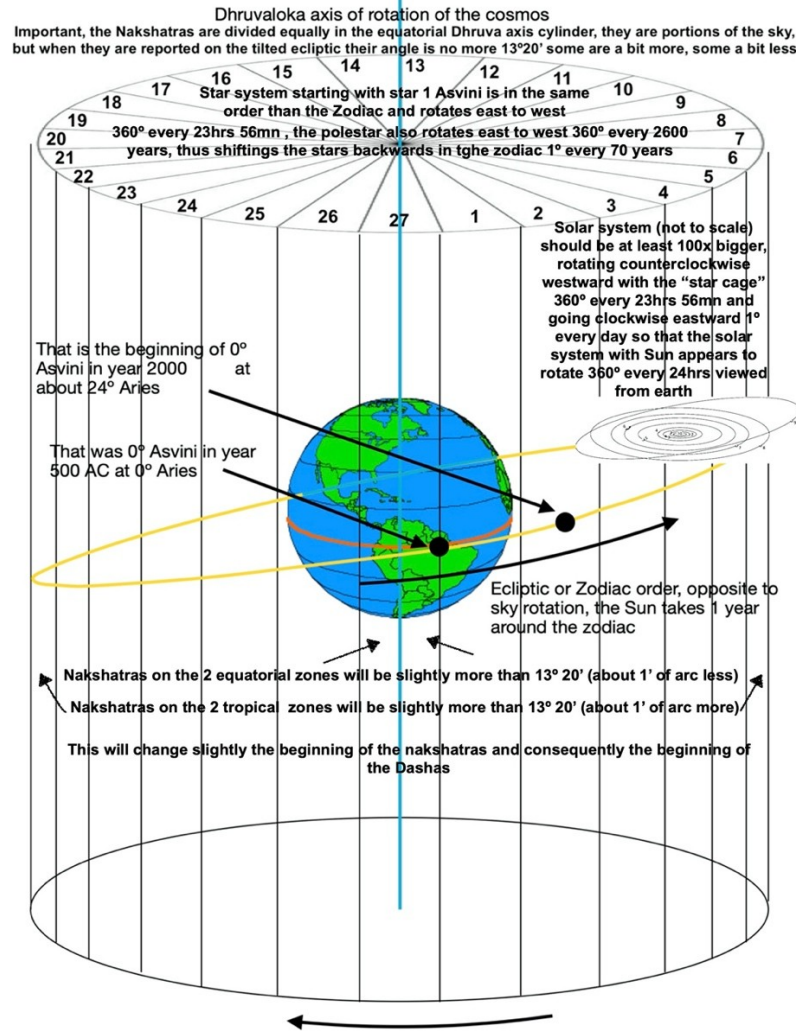
**Commentary by Sri Bhagavatprasadacarya;** "You have described two motions for the sun—one along with the constellations in the clockwise direction and the other against the rasis in the anticlockwise direction. How to reconcile this is our question."

**Text 2:** Śrī Śukadeva Gosvāmī clearly answered: When a potter's wheel is moving and small ants located on that big wheel are moving with it, one can see that their motion is different from that of the wheel because they appear sometimes on one part of the wheel and sometimes on another. Similarly, the signs and constellations, with Sumeru and Dhruvaloka on their right, move with the wheel of time, and the antlike sun and other planets move with them. The sun and planets, however, are seen in different signs and constellations at different times. This indicates that their motion is different from that of the zodiac and the wheel of time itself.

**Commentary by Viraraghava Acarya;** The reply given is adducing an analogy of an ant and a potter's wheel. The ant on the potter's wheel moves when the potter's wheel moves; however, the ant is not fixed to the wheel. Thus, when the wheel starts moving, if the ant also starts moving, it will be found in a different place on the wheel when the wheel completes a full rotation. If the speed of the ant is less than that of the wheel, then the place on the wheel where the ant is found after the completion of each rotation will be in the opposite direction of the movement of the wheel. Here also the sun and the stars move in the clockwise

direction, although they cannot be moved without a support. It should be inferred that the very support is kala-cakra. Actually kala-cakra is Sisumara himself. The sun is found in different places on the kalacakra each day. This anticlockwise motion is the apparent motion, while the actual movement is in the clockwise direction. Hence there should be no difficulty in understanding this.





Rotation of the sky and solar system; all stars and planets rise in the east, the earth does not rotate and have no orbit, in western astrology they view the circular zodiac from the north pole downwards, the zodiac order is counterclockwise, in south Indian chart, they view the Zodiac from below, they look up in the sky, then the Zodiac is clockwise

***Divyapurusasadas Comment; as said above; the Sun (and planets except the earth) 1 Year counterclockwise orbit is opposite to the stars clockwise daily orbit.***

*So the potter's wheel rotates fast ( $360^{\circ}$  per day) in clockwise direction while the Sun with the planets orbiting around it rotates slowly in opposite direction ( $360^{\circ}$  per year), so the sun is like an ant moving slowly counterclockwise on the potter's wheel. The result is that we do not see the ant moving counterclockwise as the potter's wheel is turning much faster in clockwise direction, we see that also everyday in the sky, the sky and everything in it goes from east to west but the planets and Zodiac are actually further East everyday approaching the next zodiac sign, It is of course more noticeable with the moon which is closer to east by  $13^{\circ}$  every day.*

**Text 3:** The original cause of the cosmic manifestation is the Supreme Personality of Godhead, Nārāyaṇa. When great saintly persons, fully aware of the Vedic knowledge, offered prayers to the Supreme Person, He descended to this material world in the form of the sun to benefit all the planets and purify fruitive activities. **He divided Himself into twelve parts (Rashis) and created seasonal forms, beginning with spring.** In this way He created the seasonal qualities, such as heat, cold and so on. *Commentary by Sridhara Svami; For the full fructification of the deeds done in the appropriate time only, He is responsible. He divides Himself and takes many forms.*

*Commentary by Vijayadhvaja Tirtha For the accuracy of the rites observed in Vasantha and other seasons. The learned means those who know the past, present and future.(Astrologers)*

*Commentary by Visvanatha Cakravarti; God divides Himself into twelve forms (for months) and six forms (for seasons, rtus) and brings about the sanctity of deeds performed in the particular period.*

*Commentary by Sukadeva The worship of God through Surya takes place because both difference and nondifference occur between the part and the whole. Thus, it is said that Narayana Himself manages everything for the sanctity of the particular rites done in the appropriate time.*

*Commentary by Sri Giridhara Lal; Even this is a pastime of God to manage the affairs of the world. He takes many forms and rules over the seasons Vasantha and others. He is Kala [time] and is propounded by the Vedas.*

**Text 4:** According to the system of four varṇas and four āśramas, people generally worship the Supreme Personality of Godhead, Nārāyaṇa, who is situated as the sun-god. With great faith they worship the Supreme Personality as the Supersoul according to ritualistic ceremonies handed down in the three Vedas, such as agnihotra and similar higher and lower fruitive acts, and according to the process of mystic yoga. In this way they very easily attain the ultimate goal of life.

**Commentary by Srivamsidhara;** *Those who have varnas and asramas, worship the sun.*

**Commentary by Sukadeva;** *The living entities (jivas) worship God by so many good deeds and attain heaven. Gradually they perform worship and by the strength of knowledge and devotion they get liberation.*

**Commentary by Sri Giridhara Lal;** *People who have varnas and dsrama offer their worship to Narayana through sandhyavandana, agnihotra and other rituals and thus attain fulfillment of all their desires. It is said in Visnu Purana: "Demons (rakshasas) named Mandeas attack Surya both in the mornings and the evenings and a battle ensues. The water offered by sages and other people in the form of arghya acts as a weapon and kills the Raksasas, however, they are born again and torment Surya. Therefore the water is to be offered along with Vedic hymns every morning and evening."*

**Text 9:** When the moon is waxing, the illuminating portions of it increase daily, thus creating day for the demigods and night for the pitās. When the moon is waning, however, it causes night for the demigods and day for the pitās. In this way the moon passes

through each constellation of stars in thirty muhūrtas [an entire day]. The moon is the source of nectarean coolness that influences the growth of food grains, and therefore the moon-god is considered the life of all living entities. He is consequently called Jīva, the chief living being within the universe.

**Commentary by Srivamsidhara;** *Bright half and dark half (of a month) are day and night to the demigods and for the pitrs [ancestors]. This information is for their worship at the proper time, but actually the Uttarayana and the Daksinayana are day and night to the demigods, as is enjoined in various smritis [corollary Vedic scriptures]*

[Text 12:](#) Some 1,600,000 miles above this group of stars is the planet Venus, which moves at almost exactly the same pace as the sun according to swift, slow and moderate movements. Sometimes Venus moves behind the sun, sometimes in front of the sun and sometimes along with it. Venus nullifies the influence of planets that are obstacles to rainfall. Consequently its presence causes rainfall, and it is therefore considered very favorable for all living beings within this universe. This has been accepted by learned scholars.

**Commentary by Sridhara Svami;** *When the sun enters a constellation first, Venus follows him [the sun]. When they enter a constellation simultaneously, then Venus goes into retrograde motion. The impediment to rain is removed by this planet.*

**Commentary by Sukadeva** *"By his movement" means when he (Venus) skips over the normal stars. Mostly he gives rain and nullifies the effect of Mars who obstructs rain.*

**Commentary by Sri Bhagavatprasadacarya;** *Venus is situated 200,000 yojanas (1,600,000 miles) above the stars. He has three types of motion—in his normal motion, he moves along with the sun at the same speed, whereas sometimes he overtakes the sun and sometimes he lags behind the sun. He is normally a benefic planet and causes rains. Mercury is similar to Venus.*

[Text 13:](#) Mercury is described to be similar to Venus, in that it moves sometimes behind the sun, sometimes in front of the sun and sometimes along with it. It is 1,600,000 miles above Venus, or 7,200,000 miles above earth. Mercury, which is the son of the moon, is almost always very auspicious for the inhabitants of the universe, but when it does not move along with the sun (**Retrograde!!**), **it forebodes cyclones, dust, irregular rainfall, and waterless clouds. In this way it creates fearful conditions due to inadequate or excessive rainfall.**

Commentary by Srivamsidhara; Venus is situated 700,000 yojanas [5,600,000 miles] above the earth. Tatah means from the stars. Transgression means skipping a star in the middle. It is like going from Ashwini to Krittika directly without touching Bharani in between (!!!!!). He causes rain. 200,000 yojanas [1,600,000 miles] from Venus means 900,000 yojanas [7,200,000 miles] above the earth. "Normally a benefic" means sometimes he is a malefic also. That is when he gets separated (*retrograde*) from the sun. Fear of hurricanes, overcast sky and absence of rain.

[Text 14:](#) Situated 1,600,000 miles above Mercury, or 8,800,000 miles above earth, is the planet Mars. If this planet does not travel in a crooked way (retro!), it crosses through each sign of the zodiac in three fortnights and in this way travels through all twelve, one after another. **It almost always creates unfavorable conditions in respect to rainfall and other influences.**

**Commentary by Viraraghava;** Mars is situated 200,000 yojanas [1,600,000 miles] above Mercury. In his normal gait, he takes 1.5 month to cover a rasi. He is normally a malefic, or **when he is in the direct motion he is beneficial. In his retrograde motion, he becomes inimical.**

*Commentary by Srivamsidhara; Aghashamsa means forebodes distress. If he is in the 10th house, he is very beneficial. That is why the word "mostly" is used. If he is in retrogression, he stays in a constellation for many months.*

**Text 15:** Situated 1,600,000 miles above Mars, or 10,400,000 miles above earth, is the planet Jupiter, which travels through one sign of the zodiac within the period of a Parivatsara. If its movement is not curved, the planet **Jupiter is very favorable to the brāhmaṇas of the universe.**

**Text 16:** Situated 1,600,000 miles above Jupiter, or 12,000,000 miles above earth, is the planet Saturn, which passes through one sign of the zodiac in thirty months and covers the entire zodiac circle in thirty Anuvatsaras. **This planet is always very inauspicious for the universal situation.**

**Text 17:** Situated 8,800,000 miles above Saturn, or 20,800,000 miles above earth, are the seven saintly sages, who are always thinking of the well-being of the inhabitants of the universe. They circumambulate the supreme abode of Lord Viṣṇu, known as Dhruvaloka, the polestar.

**Yadavarya's commentary on chapter 22 ; For Mars and Saturn it is said in the text that they are mostly malefic in nature. Although they are malefic they give good things if they are stationed in a good house like the eleventh. So it is not that they are always malefic.**

<https://vedabase.io/en/library/sb/5/23/> CHAPTER TWENTY-THREE **The Śiśumāra Planetary Systems**

— *Commentaries on 5th Canto Bhāgavatam cosmology by Ācāryas available at*

<https://icedrive.net/s/jhxCzt9Wg1P5Da7xNtyuGwj9vvBY>

**Text 1:** Śukadeva Gosvāmī continued: My dear King, 1,300,000 yojanas [10,400,000 miles] above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Viṣṇu. There the son of Mahārāja Uttānapāda, the great devotee Mahārāja Dhruva, still resides as the life source of all the living entities who live until the end of the creation. Agni, Indra, Prajāpati, Kaśyapa and Dharma all assemble there to offer him honor and respectful obeisances. They circumambulate him with their right sides toward him. I have already described the glorious activities of Mahārāja Dhruva [in the Fourth Canto of Śrīmad-Bhāgavatam].

**Commentary by Yadavarya** Agni and others also have the forms of stars. They are his [Dhruva's] contemporaries. Dhruva preaches to those who reside in Maharloka and other lokas, where people live for an entire kalpa. He is thus the support of all those people.

**Text 2:** Established by the supreme will of the Supreme Personality of Godhead, the polestar, which is the planet of Mahārāja Dhruva, constantly shines as the central pivot for all the stars and planets. The unsleeping, invisible, most powerful time factor causes these luminaries to revolve around the polestar without cessation.



**Commentary by Visvanatha Cakravarti;** *Sthanu*, by pun means, Dhruva cannot be shaken by kala-cakra. On the other hand, he is the support of kala-cakra, which is under his control. This excellence is bestowed on him by Isvara, who is capable of doing and undoing things.

**Text 3:** When bulls are yoked together and tied to a central post to thresh rice, they tread around that pivot without deviating from their proper positions — one bull being closest to the post, another in the middle, and a third on the outside. Similarly, all the planets and all the hundreds and thousands of stars revolve around the polestar, the planet of Mahārāja Dhruva, in their respective orbits, some higher and some lower. Fastened by the Supreme Personality of Godhead to the machine of material nature according to the results of their fruitive acts, they are driven around the polestar by the wind and will continue to be so until the end of creation. These planets float in the air within the vast sky, just as clouds with hundreds of tons of water float in the air or as the great śyena eagles, due to the results of past activities, fly high in the sky and have no chance of falling to the ground.

**Text 4:** This great machine, consisting of the stars and planets, resembles the form of a śiśumāra [dolphin] in the water. It is sometimes considered an incarnation of Kṛṣṇa, Vāsudeva. Great yogīs meditate upon Vāsudeva in this form because it is actually visible.

**Text 5:** This form of the śiśumāra has its head downward and its body coiled. On the end of its tail is the planet of Dhruva, on the body of its tail are the planets of the demigods Prajāpati, Agni, Indra and Dharma, and at the base of its tail are the planets of the demigods Dhātā and Vidhātā. Where the hips might be on the śiśumāra are the seven saintly sages like Vasiṣṭha and Aṅgirā. The coiled body of the Śiśumāra-cakra turns toward its right side, on which the fourteen constellations from Abhijit to Punarvasu are located. On its left side are the fourteen stars from Puṣyā to Uttaraśāḍhā. Thus its body is balanced because its sides are occupied by an equal number of stars. On the back of the śiśumāra is the group of stars known as Ajavīthī, and on its abdomen is the Ganges that flows in the sky [the Milky Way].

**Text 6:** On the right and left sides of where the loins might be on the Śiśumāra-cakra are the stars named Punarvasu and Puṣyā. Ardrā and Aśleṣā are on its right and left feet, Abhijit and Uttaraśāḍhā are on its right and left nostrils, Śravaṇā and Pūrvāṣāḍhā are at its right and left eyes, and Dhaniṣṭhā and Mūlā are on its right and left ears. The eight stars from Maghā to Anurādhā, which mark the southern course, are on the ribs of the left of its body, and the eight stars from Mṛgaśīrṣā to Pūrvabhādra, which mark the northern course, are on the ribs on the right side. Śatabhiṣā and Jyēṣṭhā are on the right and left shoulders.



***Divyapurusa comment;** some prominent stars resembles a dolphin is similar to the Greeks depicting the firmament with so many creatures, the difference with the dolphin is that it actually swims or move fast like the sky who is a representation of God.*

**Text 7:** On the upper chin of the śīsumāra is Agasti; on its lower chin, Yamarāja; on its mouth, Mars; on its genitals, Saturn; on the back of its neck, Jupiter; on its chest, the sun; and within the core of its heart, Nārāyaṇa. Within its mind is the moon; on its navel, Venus; and on its breasts, the Aśvinī-kumāras. Within its life air, which is known as prāṇāpāna, is Mercury, on its neck is Rāhu, all over its body are comets, and in its pores are the numerous stars.

**Text 8:** My dear King, the body of the śīsumāra, as thus described, should be considered the external form of Lord Viṣṇu, the Supreme Personality of Godhead. Morning, noon and evening, one should silently observe the form of the Lord as the Śīsumāra-cakra and worship Him with this mantra: “O Lord who have assumed the form of time! O resting place of all the planets moving in different orbits! O master of all demigods, O Supreme Person, I offer my respectful obeisances unto You and meditate upon You.”

**Text 9:** The body of the Supreme Lord, Viṣṇu, which forms the Śīsumāra-cakra, is the resting place of all the demigods and all the stars and planets. One who chants this mantra to worship that Supreme Person three times a day — morning, noon and evening — will surely be freed from all sinful reactions. If one simply offers his obeisances to this form or remembers this form three times a day, all his recent sinful activities will be destroyed.

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